

# The State Journal.

PUBLISHED BY KNAPP & JEWETT, EVERY TUESDAY MORNING, NEARLY OPPOSITE THE BANK, AT \$2 A YEAR, OR \$1.50 IN ADVANCE.

VOL. V. NO. 37.

MONTPELIER, (VT.) JULY 5, 1836.

WHOLE NO. 245.

From Birney's Philanthropist.

## SPEECH OF GERRIT SMITH, ESQ.

The following manly and eloquent effort will be read with delight by every friend of free institutions, and of republican liberty. It was delivered under the circumstances: The Oneida Manual labor Institute, had been established at Whitesborough for the education of Young Men who were unable to defray the expenses of attending a literary institution, without at the same time, laboring with their hands. In common with other institutions erected for the advancement of learning, it had received some assistance from the State. For the time it had been in operation, it had sent out more young men, of rare intellectual endowments, of independent thought, and of untiring zeal for human good, than any other in our land. In obedience to Southern dictation—of which the Governor became the supple and willing instrument, the Legislature of New York was called on to aid in sustaining the "domestic Institutions of slavery at the South," at the expense of the Institutions of Liberty at the North. The first assault was made by the Senate—and this too, on the institution at Whitesborough—peculiarly the institution of the poor—by attempting to withdraw from it the aid it had been accustomed to receive from the State. In this state of things, the friends of the Institution in the county of Oneida, met at Utica on the 27th of April last, for the purpose of adopting such measures as would be proper for its support. The sum of nearly five thousand dollars was subscribed by those present.

The conduct of the New York Senate, adds another proof to the many, already existing, that, servility in performing its loathsome offices, ever delights in assailing the weak. Before an antagonist that has strength, that yields power, it has always shown itself a contemptible and quailing recreant.

If, at any time, the liberties of our country be entirely lost, this event will be preceded by the ignorance and degradation of the poor. The means of education will not be supplied—or, if they have been, they will be taken away by those who wish to be their masters. The minds of the poor will be suffered to remain dark and comfortless and unenlightened—that they may have neither the intelligence to know, nor the spirit to maintain their rights. When the master of a thousand crouching heathen shall be enabled to say, with truth, what he now says falsely—that his chained slaves are happier and more respectable than the honest yeomanry of the free states, however poor—then, indeed not only shall the slavery of the South be perpetual, but the slavery of the North shall make another "corner stone of this Republican edifice."

But there is ground of hope—enough to cheer every friend of liberty, and urge him on to mightier effort. God's blessing is still with those who are contending in his fear, for the inalienable rights of their fellow men—every day bears witness to fresh triumphs of the truth, and to the rapid reanimation of the spirit of freedom.

The following resolutions among others were considered at the meeting:

Resolved, That the recent attempt in our Legislature to diminish the pecuniary resources, and to tarnish the character of Oneida Institute, on the ground that its officers and students vote as they please, and embrace a religion which pronounces slavery to be a sin, is not only a dangerous infringement of our political compact, but a daring and wicked invasion of God's moral government.

Resolved, That we have most alarming proof, that the press is under the baneful influence of Slavery, and its twin brother aristocracy, in the fact of its profound silence respecting the attack in our Legislature on Oneida Institute, a school which was established especially for youth in humble life, and which has the honesty and courage to set itself against the abominations of slavery.

Resolved, That it requires no effort to prove that had Oneida Institute favored the aristocrat's darling institution of slavery, or had it been a school for the sons of the wealthy and fashionable, instead of the coarse clad and hard handed sons of honest poverty, it would not have fallen under the vengeance of our Legislature.

GERRIT SMITH, Esq. said, if the Roman Censor's mind was so big with a sense of the importance of the destruction of Carthage to his country's welfare as to cause him to introduce into all his speeches, on whatever occasion, on whatever subject made, the famous *Carthago delenda est*, then it is no strange that the abolitionists should exclaim, both in season and out of season, "Slavery must be destroyed."—Whatever the interests of the country on which this Roman was called to speak, this warlike and upmost thought—the necessary destruction of Carthage—must have vent. And somewhat so it is coming to be with us. Are we called to contemplate the precious political and religious institutions of our beloved nation, and the happy bearing of their example on the other nations of the earth, if we but remain an undivided people, and illustrate the excellence of those institutions in our good conduct and prosperity; is our attention called to railroads and canals and schools; to the various developments of our enterprise and resources; to our commerce, vexing every sea and searching out every people; to the abundant rewards of laborious, honest tillage; to the fresh and beautiful villages and cities rapidly budding the whole length and breadth of our land; how soon does the patriotic and heartfelt joy, which springs up in us on these occasions, meet with the withering thought that slavery is

in the land, and how ready are we to exclaim, in the revolution of our feelings, that slavery must be destroyed.

When on the 21st of October last, more than five hundred men, eminently peaceable and inoffensive men—were driven from this temple of the living God by an infuriate mob—when we saw with our own eyes how completely this mob was at the beck and service of men high in office and strong in influence; when we looked in vain for the police of our city to come to our rescue; when we inquired in vain for the friends of law amongst this hitherto law abiding people; when it was to no purpose, that we asked where were the hospitable, the pious, the pious, the courteous of the city, in this season of the distress of their guests, and of the peril of their brethren's lives, and when we could distinctly trace this outrage upon our rights and interests, and this deep disgrace of a city hitherto distinguished for the virtues of its citizens, to the acting of slavery on the selfishness of the human heart—I ask, did we not feel, as we never felt before, that slavery must be destroyed? And when we have since heard of similar scenes, and especially of that very similar one in Boston, in which numbers of the mob, if I may use the expression, boasted that they were "gentlemen of standing and property," I ask again did not the feeling in our breasts, that slavery must be destroyed was strong?

Since the odious and terrific exhibition of slavery on the 21st of October last, there have been abundant manifestations of that power in our national and state councils. It has not spared even the venerable Chief Magistrate of the nation; but has made him disgrace himself in his old age. It polluted his last annual message with falsehoods, and made the document the vehicle of slanders against some of the purest men in the land. Nor is its power on the minds of the governors of our States as indicated in their messages, less remarkable. For instance, governor McDuffie calls slavery "the corner stone of our republican edifice;" and he recommends it to the people of the northern States, as an institution eminently worthy of being adopted by them. He unites with Mr. Leigh of Virginia, and Mr. Pickens of Carolina, and other Southern statesmen, in recommending the white fingered gentlemen of the North, to strip their hard knuckled yeomanry—their farmers and mechanics—of all political rights and to turn them into slaves. I fancy some honest laborer within the sound of my voice exclaims, "when the aristocrats of the North undertake that job, they will have their hands full." That slavery should lead Governor McDuffie to believe himself and his fellow slaveholders to be patriarchs and that he should so complacently take his seat by the side of Abraham, and Isaac, and Jacob, is a proof of its power over the imagination scarcely less ludicrous than painful.

But as we are citizens of the State of N. York, we are more interested to learn what slavery has done and is doing in her councils. And in the first place, it had a work for our Governor to do—and it made him do it. We often hear of the devil's standing at the elbow of certain people. Now it is easy to fancy that Slavery stood at our Governor's elbow when he wrote the last message; and it is easy to fancy the dialogue which passed between them. "Write," says slavery, "that there will be a gag law enacted, unless people stop talking against me; for know that I never allow myself to be spoken of but in terms of praise." "I cannot write that," says the Governor, "for it is settled by the terms of our Government that the freedom of speech and of the press cannot be abridged." "A fig for your government," says slavery; "have not my mobs in Utica, and Boston, and elsewhere, and my whippings and murders of abolitionists at the South, taught you that I am stronger than the government?" Upon this the poor Governor writes what is dictated to him. "Write now," says slavery, "that abolitionists are invading the constitution, and attempting to ruin the nation." Here again the Governor records the glaring falsehoods; not, however, without a suffusion of the cheek, just enough to show that conscience is not entirely extinct. "Write now," says slavery, "that you know the abolitionists to be a pack of wicked, worthless fellows, small in number, and rapidly becoming smaller." At this the Governor bolts outright, exclaiming that he will do this dirty business no longer; that this dictator must tell his own falsehoods, and that he will not be guilty of the self-degradation of telling them for him. The demon's eyes flash new terrors, and his voice assumes the energy of his great master of the pit. "Know then," he exclaims, "that if not in the semi slave region of the north, yet, in the slaves states proper, I reign supreme, and that their presidential vote is as surely mine, as if I carried it in my breeches pocket; and know too, that none can be benefited by that vote, who refuse to fall down and worship me." The Governor's bristles are now all fallen, and his courage which for a moment, promised something better, now utterly expires. "Command me," says the affrighted humbled man, "as you will; only don't, don't deprive the 'republican party' of the vote of the south."

When we see the power of slavery, as in this instance, over a man justly esteemed for his uncommon vigorous and highly cultivated mind, I ask you in soberness, do we not feel that it is time that slavery was destroyed?

Allow me, sir, to digress for a moment to a subject, which on an occasion like the present, is apt to be unwelcome and offensive: I mean the subject of myself. What I have just been saying may occasion the remark that I have been speaking for po-

litical effect—to advantage one of our political parties and to disparage another. But let it be borne in mind, that, if I have given you in Governor Marcy a specimen of a Jackson or Van Buren man, I have also shown you a whig in Governor McDuffie.

I am not ignorant that a portion of the political press, for the purpose of counteracting and destroying the little influence I might otherwise have in the glorious cause in which we are embarked, impeaches my motives, and condemns them as the base designs of a demagogue. Our state paper calls me "the abolition and temperance demagogue." Now, sir, whoever heard of a demagogue that attacked the giant vices of his countrymen? Whoever heard of a demagogue that sought to correct the public heart, and to win its favor, by attacking the public vices? Surely he must be a demagogue *qui generis*. If I were not the person in question I would say, give us more such demagogues; more vice attacking demagogues; more of the demagogues, who labor amidst clouds of reproach and storms of wrath, to purify the country of the pollutions of intemperance, and to relieve millions of their countrymen from the yoke of bondage.

Since I am upon this strain of egotism, let me say a few words on my politics. There have been a few periods in my life, when I was somewhat of a political partisan. Such periods there may be again. Improbable as it is, that I shall ever be a politician again, I will not utter myself off by any promises secret or published, that I will never hereafter be a politician. But to show you how utterly groundless is the attempt of the State paper and its affiliated presses to prejudice your precious cause, through the sides of my humble self, by holding me up, week after week, and day after day, as an aspiring politician, and even a political leader, I state to you that since the year 1828, I have not been in a political meeting; that since that year I have not written a political article; and that the aggregate of the time, I have spent at the polls of elections since that year, does not exceed five minutes. And let me add that when I have voted since the year 1828, which, I am ashamed to say I have not always been careful to do; the composition of my vote has not invariably been satisfactory to either party.

But, sir, I know not what I or any other abolitionist has to hope for from either of the political parties. They are endeavoring to surpass each other in their abuse and vilification of us. I rejoice that the abolitionists are expelled from both of the political parties; and I trust that we shall contrive to stand by ourselves, fully determined never to blend and pollute our holy cause with party schemes, but always to trust to its intrinsic power and the blessing of God upon it for its perfect and glorious success.

To return from this digression, what is the condition of the political press of this State? Muzzled by slavery! Deny it who will, the political press of this State is muzzled by slavery. Not a dozen newspapers in this State dare to speak out against slavery; whilst almost all of them are ready to offer apologies for the abolitionists, and many of them to speak in high praises of it. Sir, is it possible that we can look on these things, and not feel that slavery must be destroyed? How stood the political press of this country in relation to the scenes of the 21st of October? Was it faithful to the great cause of civil liberty? to the sacred cause of human rights? No, it was not. It was treacherously unfaithful. Why, sir, if I am not misinformed, the public have never known to this day from the political press of this country, that there was a mob in this city on the 21st of Oct. last, or that any thing was done by the people of Utica between sunrise and sunset on that memorable day, which they have good cause to regret. Had but a single slaveholder, and I appeal to the candor of every hearer for the truth of what I say, had but a single slaveholder been insulted in the streets of this city, on that day, for his slaveholding, the press of this country would have been trumpet tongued to avenge him; and rightly too exclaims our deep seated respect for law and right; but because the five hundred men driven from this temple were the enemies of slavery, the press observes a profound silence about the enormity, and thereby sanctions it.

Let us now, sir, turn our attention to the proceedings, which occasioned the call of this meeting, to see in them a further argument for the necessary destruction of slavery. Our Senate have undertaken to regulate the political and moral complexion of the members of our schools. The Constitution of the State allows them to vote on the bare qualifications of age and residence; but our Senate, raising itself above the Constitution, threatens to limit this right to those of them, who will vote for what it is pleased to call the 'republican party.' The Constitution guarantees religious freedom; but our Senate, in defiance of this instrument, threatens to outlaw the religion which adjudges slavery to be a sin. Had the Oneida Institute generally learned to this 'said republican party,' and had its system of ethics been such as justifies slavery it would never have been taken in hand by the Senate.

But it is asked, is slavery to blame for these proceedings of our Senate? Yes, it is, these proceedings are manifestly a sacrificial offering to that demon. The South insisted that the authorities of the free States should manifest their respect for the venerable, and as Governor McDuffie calls it, patriarchal institution of slavery. Our Governor was quick to respond to the claim, and our legislature was looked to to follow suit and to enact a gag law. But

it prudently paused, fearing that this would be prostituting the South at too dear a rate. Though in such a game the republican party might perhaps draw a few small southern prizes, it was far more probable that it would draw some fatal southern blanks. The conclusion was that the enactment of a gag law should not be risked; that the joint committee should not report one; but that they should do no more than to report a series of resolutions abusing and black balling the abolitionists in customary style, and as a matter of course, extolling the 'chivalry,' and 'domestic institutions' of the South. These resolutions, together with the Governor's message, were to appease the South, and she was to receive them in exchange for her greater claims. It was however, thought advisable, in order to render the satisfaction of the South more sure, to make a legislative pro slavery dash at the Oneida Institute. I admire the cunning which was displayed in the selection of this school. Had it been a school of an ordinary character, not even the incubus of slavery, which presses upon the whole length and breadth of the State, could have restrained the general expression of indignation at this outrage. But they selected a school of peculiar character; the first manual labor school ever established in our country; a school which is emphatically the poor boy's school, and one, where to use the language of the resolutions before you, the coarse clad and hard handed sons of honest poverty may have an opportunity to improve their minds. And here, sir, I lay it down as a general truth, that, whenever slavery is in the ascendant, as it now is, the laboring poor, and the provisions made for their improvement, are sneered at and attacked with comparative impunity. As a proof of this, there is not, I believe, a single political newspaper in this State, that has raised its voice against this outrage upon the Oneida Institute. But had a similar attack been made on Union College, or Columbia College, or some other resort of the sons of the wealthy and fashionable, the whole editorial corps of our State would have been prompt to avenge the injury.

They selected a school prominent for its opposition to slavery, and intemperance, and lewdness, and the other prevalent vices of our country. They knew, too, that the combination of manual labor with study, was not yet so general in our country, as to be popular. They knew too of the odium which rested on efforts to abolish slavery, and to advance the principles of that temperance which is advocated in the Oneida Institute. Here then, sir, was a school so weak in the public sympathy, that its assailants would have nothing to fear from its insignificant avengers; and they would get as much credit with the South for the blow they aimed at this school, as they would had they aimed it at Union College, or at some other seminary which had struck its roots wide and deep in the popular favor, and was therefore, able to return, and with interest too, any injustice it might receive, from that source. I ask you again, sir, is it not true that slavery should be destroyed? Can we witness those exertions of its power over the minds of our Legislators, and not feel that it is high time that slavery should be destroyed?

But, sir, why have I been detaining you with this comparatively insignificant exhibition of the fearful power and bitter fruits of slavery? Why did I not tell you in the beginning, in abundant proof that slavery must be destroyed, that its ponderous iron heel is already on the necks of more than two millions of its bleeding victims; that it has stripped them of all the dear and sacred rights of man; and that it impudently and blasphemously says to God—"these millions of your rational creatures shall never be permitted to know you, and the homage of their hearts you shall never have." But again I say, why did I not tell you in the beginning, in abundant proof, that slavery must be destroyed, that the demon is at this moment artfully and powerfully busy in stretching out his dominion over immense regions of the South west; and that, until he is destroyed and driven from our country, no part of it—not even that where our 'lines have fallen,' will be secure against coming into entire subjection to his power.

Slavery, sir, must be destroyed. But then follows the question, how shall it be destroyed? I answer by continuing to employ, undiminished and perseveringly, the same means substantially, which we have hitherto employed:—by an honest and fearless and yet kind exhibition of the truth. Truth, sir, is the thurifer's spear, which has started up the monster, and shown his huge dimensions and mighty power. Let us continue to pour the light of truth into his dark and filthy den, until he shall be distinctly seen in his true character, when he will be as universally hated. What, if under this stream, his rage do swell, and his contortions increase, they will only serve to make him more manifest, and to draw upon him speedier and more fatal vengeance.

On the present occasion, sir, we have a special duty to perform in aid of the sacred cause of anti-slavery. The providence of God affords us an eminently favorable opportunity to attest the sincerity of our devotion to this cause. By extending a helping hand to the school which has fallen under pro-slavery vengeance, we shall be giving good proof of our appreciation of the great principles of that cause. These principles the Oneida Institute has had the courage and the honesty to espouse. With these principles, hated, yet beautiful—persecuted, but one day triumphant and glorious—she has even dared to identify herself. She has made common cause with them, and nobly determined, that their fate

shall be hers. What shall this helping hand be? If we should do nothing in this Convention for Oneida Institute I doubt not that some benefit would, nevertheless, accrue to it from the bare fact that the Convention was held. If we should pass resolutions expressive of our confidence in its religious principles, and in the wisdom, and learning, and purity of its teachers, still more would it be benefited. But, if we should avail ourselves of this opportunity to impart liberally to it of our substance, unspeakably more would it be benefited. In this wise, sir, we should be rendering timely aid to an institution, which must look for its means of support chiefly, under God, to persons of our views of truth and duty. In this wise, too, we should be encouraging other schools to cut loose from the moorings of expediency and worldly policy, and to put out upon the broad ocean of truth—to dismiss their fears of losing patronage by the change; and to trust to God to raise up for them new friends, who shall be worth as much more than the old ones from whom they parted, as their new principles are better than those which they repudiated.

In conclusion, sir, our coming up liberally to the aid of the Oneida Institute at this crisis of her fortunes, will teach the enemies of the cause of anti-slavery, how vain it is for them to persecute it; and that every blow, which they aim at that sacred cause, is a signal for its prompt defenders to rally around it with new zeal and courage and self sacrifices.

Correspondence of the Jour. of Commerce.

WASHINGTON, June 13th.

Well, the twin States are born and christened. The bills for the admission of Arkansas & Michigan into the Union were both passed to day. Having previously passed the Senate they await only the signature of the President.

Mr. Adams made a powerful speech, of about three hours in length, against the Michigan bill, and in support of his proposition for reserving to the State upon its admission into the Union, the limits guaranteed to it, under the ordinance of 1787. He contended, and I think, proved, that Michigan, whenever its population reached sixty thousand, was entitled to come into the Union, without any special authority from Congress to form a State constitution. By a proviso in the ordinance, the States to be carved out of the North Western Territory, could be admitted with a less population than sixty thousand, under express authority from Congress. Ohio came in under that proviso. But Michigan, having more than sixty thousand souls, is authorized by the fundamental and irrevocable ordinance of 1787 to form a state constitution and to become a member of the Union independently of any action of Congress. Mr. Adams also showed conclusively, and beyond a shadow of doubt, that, in the intention and letter of the ordinance, the Maumee river was to Michigan and not to Ohio. But Congress, he said, granted this, for they gave an equivalent for it in another territory; and aware that they were acting without law or equity, made the admission of Michigan into the Union to depend upon her acquiescence in this unjust, oppressive and illegal condition. For his own part, if he were a citizen of Michigan, he would spurn the proposal; and tell the government that it was not their duty only, but the performance of their trust that he required. The humiliating condition upon which the government offered to give to Michigan what was its just due, he would reject with indignation. But interest has so much to do with the affairs of this world, and such was the mass of influence brought to bear upon this question, that perhaps even the people of Michigan would have no disposition to contend for their rights, against the decrees of the Government. "If prudence, fear, and humility operated upon them, they will," said Mr. Adams, "accept of your—I don't know what to call it—compromise."

The results of the midnight sessions of the House are always disastrous and disagreeable. Pushing questions upon men who are irritated and exhausted, and as Mr. Wise truly said, "sleepy, tired, and drunk," can only produce broils and confusion. Some words passed between Messrs. Jenifer of Maryland and Bynum of South Carolina, during the forced session on Thursday night, on account of which Mr. Jenifer sent a message to Mr. Bynum on the following day. Mr. Bynum accepted the challenge and preparations were made for the meeting. The meeting is to take place to-morrow morning, at seven o'clock at Bladensburg, at least, that was the understanding in the house to day. Mr. Pickens of S. C. is the second of Mr. Jenifer, and Mr. Sevier of Arkansas, acts as friend to Mr. Bynum.

Mr. Jenifer, in his reply to Mr. Adams, about three or four o'clock, Friday morning, remarked upon the confusion and disorder and exhaustion of the House, and the impropriety of pressing questions upon it at that unreasonable hour, and said this was the most ungentlemanly house he had ever seen.

Mr. B. called the gentleman to order, and retorted the observations upon him personally, saying that no gentleman would make the remark, or words to that effect. Technical language followed. Some friends of the parties interfered, and Mr. Jenifer very readily agreed to retract his remark which was made upon the House in the aggregate, and as I know, and as every body knows, is perfectly true, however unbecoming; but Mr. Bynum declined any retraction whatever on his own part. No accommodation being practicable, the civil authority has been resorted to, and, as I presume,

will interfere, but ineffectually. The District Attorney and Marshal, were at the Capitol this evening, upon this business, as I understood. Mr. Jenifer was present at the adjournment, and Mr. Sevier, but neither Mr. Bynum nor Pickens.

From the New York Evangelist.

EXCITEMENT IN MISSOURI. There has recently been an unhappy excitement in Marion county, Mo., on the subject of abolition, which has led to sad results. The stories from that quarter, published in the secular papers, are very contradictory and extravagant, as well as false in many respects, and we have been waiting with much anxiety for a full statement from some of our friends there in the hope of correcting the errors. All that we have yet received is the following letter from Mr. Garratt, whose proceedings, it is said, was the immediate occasion of the excitement. Mr. Garratt is a familiar acquaintance of ours, and one whom we regard as worthy of implicit confidence in all that he says on the subject.

QUINCY, Illinois, May 21, 1836.

Dear Brother Leavitt—I arrived at Marion College about the first of May, with a company of young men who expected either to enter the college as regular students, or the mission farms as "recruits." Also, I had in my care a respectable colored young man, and a colored boy, both from New York city, both provided with free papers, &c., as required by law to admit them into the state of Missouri. The younger was to have been bound to Dr. Nelson until twenty-one, and the other expected to recite to me or some other student, and support himself by manual labor, until he should be qualified to go to the land of his forefathers, (Africa), to preach the everlasting gospel of Jesus Christ to the heathen. For this, and for bringing such a library of books, &c., as I chose, being a native citizen of the United States, violent threats were thrown out. Judging it wisdom to remove the boys from the state, at least while such excitement existed, I did so. But meeting brother Nelson on the bank of the Mississippi river, being just on his return with his family from Tennessee, and greatly desiring to avail himself of the labor of the boy, particularly at that time, while settling his family, the boy was permitted to return and be with him. The day after a company of men came from Palmyra to take the boys; but not finding them as they anticipated, they were greatly exasperated, and renewed their threats; for which reason it was thought best to re-remove the boy as soon as possible. Accordingly it was done.

But notwithstanding this, a company of two men from Palmyra began to beat up volunteers for a mob on Sabbath day, May 15, to come up to college. They could not succeed in getting horses that night; but by 8 o'clock the next morning they mustered between fifty and seventy men on horseback, and a few in carriages. Two hundred are said to have been enrolled, among which were a number of lawyers, doctors, and other public characters. They proceeded to Marion College and the "Mission Farms," distance twelve miles, armed with pistols, dirks, &c., and the most of them also with clubs. Myself was their first object. They arrived about twelve o'clock, and found me alone in the field plowing, apprehending no danger. Brother Williams (who owned the farm), had gone to Illinois with the boy. I was immediately taken prisoner by four men, and in a few moments was surrounded by the whole gang, who had surrounded the farm, and came galloping in from every quarter. I inquired under what authority they came, but received no answer. I again asked if they had legal authority from the revised statutes of the state of Missouri, and was vehemently answered, "No, (with dreadful oaths), but we come under mob law"—"Lynch law," &c. I then addressed one of the leaders, who was a lawyer, and inquired if the laws of the state of Missouri will not protect its citizens, and you whose office it is to enforce those laws, are found at the head of a mob, what is our government good for? and what has our nation come to? I could not proceed. They immediately demanded my incendiary books and pamphlets. I declared I possessed no book or books by such a title. But finally they became sufficiently cool to tell me in plain words that they wanted my anti-slavery books, &c. I refused to give them to them until I had the privilege of conversing with Dr. Nelson a few minutes, which they granted after searching the farmhouse throughout, in drawers, closets, and not only my clothing and trunks, but also those of the ladies! but to no purpose, as I had previously informed them. When they commenced they declared to the family that the mob consisted of gentlemen, and they would treat them with politeness! After the above conduct, and before they left the house they threatened the ladies that if they were not out of the house previous to Saturday night, they would burn the house and give them no chance to escape.

The whole group, in a long procession escorted me in great triumph through the college campus on our way to Dr. Nelson's. They respected him publicly, though they muttered a considerable amount themselves. I then discovered to them the books they were in search of. On our return they halted at the college, and took two more prisoners, brothers Benson, of New York, and Smith, from —, who were students. One of them, however, they let go; but with the other, Mr. Benson, and myself, and the books, they prepared to return to Palmyra. Brother Nelson accompanied us as far as the Mission farm, pleading with them that they would let us go. Notwithstanding his entreaties, backed by those of